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For the Methodist Protestant Church.

# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Frederick county, March 23, 1832.

DEAR BROTHER,—Having promised Brother Boyd, I now give you an account of the last Quarterly Meeting, held at Spindler's meeting house, Reisterstown circuit, (which I attended, our worthy President being absent.)

The labours of the pulpit were attended to by Brothers Doyle, Boyd, Richards, Edwards, Rous, and myself, and truly our labour was not in vain in the Lord, for a most powerful influence of the Holy Spirit was most sensibly felt during the continuance of the meeting; which was held three days. The love-feast was one of the best I ever witnessed; before it closed, several sinners were crying for pardoning mercy, and before the meeting of that day closed, "mourners were blessed, and the people of God rejoiced in the conversion of several precious souls." I do not know how many have joined our church since that meeting, but the prospect was exceedingly good for a considerable increase.

I hope it will be in my power to aid the circulation of the Mutual Rights and Methodist Protestant more than I have done, as I am convinced that it is a most powerful engine in operating on, and controlling public opinion in favor of our principles, as also a source of great religious improvement. Yours, &c.

JAMES HANSON.

From the Methodist Correspondent.

MESSRS. EDITORS,—As the tale has been so often circulated, that the Methodist Protestant Church is "going down" in Cincinnati; and as the same story has been got up again and again, it seems to be required of us, as a matter of course, to give a formal contradiction thereto, at least semi-annually. To perform this service is the principal object of this communication.

The events which led to the formation of this society, were the expulsion of four local preachers, and ten lay members, in August, 1828, by the authorities of the Methodist E. Church, for contending for the right of representation. When their expulsion took place, a meeting of the friends of the excommunicated was called to determine what should be done, they resolved on separating from the old church, and 279 names were given, who united to worship God under their own vine. Since that, two hundred and ninety-three have attached themselves to the body, making in all five hundred and seventy two. But by death, withdrawals, expulsions, and removals, that number is reduced one hundred and forty, which leaves four hundred and thirty-two, the number published in the minutes for last year, which was made out by a thorough examination of the church book, at the leader's meeting, immediately before conference.

Since conference, twenty three have been added to the above number—one expelled—

two withdrawn—two died—and five have removed by certificate.

I have visited two hundred families, the whole or part of whom belong to our church; and while taking a memorandum of their residence, as they live in streets and alleys, I have also taken a memorandum of their condition in life; on a review of which, I find there are in the society, five widowers, thirty-five widows, eighteen men whose wives are not members, fifty women whose husbands are not members, and ninety-five families where the husband and wife are both members. The balance of the society is made up of young people, and probably of some families I have not yet found. The reader will be able, from this account, to appreciate the strength of this church in proportion to its numbers. With a few exceptions, I have twice visited, and prayed with all these, in the past six months; of which I keep a regular memorandum; and this enables me to be impartial in my attentions.

Our second Quarterly Meeting commenced on Saturday evening, 10th inst. We had meeting every day, until the following Thursday. Brothers Johnson and Bassett, from Madison, Indiana; brother Black, from Pittsburg, and brother Blair, an unstationed minister, from Maysville, were with us; they all preached to general satisfaction. The meeting was well attended. It was interesting to the congregation and refreshing to the members. Twelve of the above number joined us on the occasion. Our congregations are generally good. Brother Shinn has just left us for Pittsburg. Yours,

C. SPRINGER.

## ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—After an interregnum of several weeks, the "Protestant" has again made its appearance in my family. This day's mail brought Nos. 7, 8, and 9, all at once. As yet, the preceding numbers of the second volume are missing. Engagements, and often from home, for the last six or eight weeks, have prevented my asking why my favourite no longer paid its accustomed and ever welcome visits. Although I did not order the paper in the first instance, (sent by some friend, I suppose,) it was thrice welcome, and constantly grew upon my esteem. In order to do justice to the publisher, about the middle of December last, I left seven dollars with brother Hill,\* our Conference President, whom I supposed to be an authorized agent, and requested it should be forwarded to you and placed to my credit for the paper. Now that it has found the way here once more, I will hope that we shall be regularly greeted by this spirit-stirring herald of good things.

I have taken too active a part in favor of Reform—it has cost me too much, to be indifferent to any thing connected with it. As Secretary

\*The amount was forwarded to the publisher.

to the Local Preacher's Conference of the Roanoke District, in what the old side calls the Virginia Conference, it fell to my lot to give impetus to the ball of Reform, put in motion by the Conference, whose organ I was. The Conference, addresses and circulars, forwarded by me throughout the United States, in 1821, '22, '23, and '24, to all sister Conferences, and every prominent man in the north, south, and west, whose name could be learned, operated as leaven in the great mass of the Methodist people; and my correspondence consequent thereon, beside much obloquy and reproach from the minions of power, discloses the cheering fact, that in many places, the papers I forwarded, were the true germ, whence has sprung flourishing societies, and anon churches, whose praise will be known to the Methodist world. My Presiding Elder, previously, ever my guest when here, and oft told by him, what a favorite of his I was, told me, in 1824:—Sir, your incendiary publications are doomed to destroy tens of thousands—never can you make amends for the harm you have done the church of God, by disquieting our people concerning the government of their church. Yet he, nor others, ventured to try me under the gag law—and contented themselves with striving to induce the Methodists, who could be misled by them, to believe, that I was an enemy to Methodism! though I had been nearly twenty years giving every proof that I counted nothing dear, if I could promote Methodism—or the honor or comfort of the travelling preachers.

So soon as the decision of the General Conference of 1824 was made, I considered *Reform* in the Methodist Episcopal Church, hopeless; and resolved to be consistent: by my *tarrying*, I should have countenanced what I openly condemned—and after seeing whether my associates would do the same, I withdrew, and hoisted the independent flag, *alone*. None other in Carolina would venture so rash a step. Brother W. W. Hill, Conference President, wrote me thus—"You have valiantly passed over the stream, at the edge of which, thousands of us stand and tremble. We wish, but fear to follow." The rest is history, better known.

My country, some years ago, placed me in the Senate of the State, and have thus separated me more from the ministry and my brethren than I desired. Hereafter, I shall have more leisure for both. Yours truly, J. B. HINTON.

Washington, N.C. March, 1832.

For the Methodist Protestant.

Mr. Editor,—The principal object of this communication, was to forward you some money which I had in hand. The proceedings of our Conference have, or no doubt will be, sent to you in detail for publication. I will merely say that I was appointed to Granville circuit, having within its bounds about two hundred members at present. This is the section of country where our opponents first attempted to suppress (in its embryo state) the seeds of religious liberty, by expulsion from the church. This rough

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proceeding failed to produce the desired effect; for, in the very neighborhood in which the expulsions took place, our venerable Brother — has reared a commodious meeting house, and we now number 112 members at that place. O how long before the glorious sun of religious liberty, now nearly sunk beneath the horizon, by the degeneracy of uninstructed Christians, shall dart its rays from the meridian, to light our Israel in the long forgotten paths of liberty and of peace? O how long before religious intolerance and usurpation shall be dethroned, and the soul-cheering rays of liberty revive our hearts and teach us that we were born free, and assist us to act accordingly? O when shall tranquility, and harmony, and order, and kind brotherhood, and union, and the blessings of liberty, to be enjoyed under the mildest of all rule, prevail? O how long before the citizens of these United States shall be heard to exclaim, as Balaam did before the camp of the Israelites, "How goodly are thy tents O Jacob, and thy tabernacles O Israel!" O, friends of religious liberty, had we no other spur in this cause but our bare interest as citizens, there is no sacrifice under heaven which it should not extort from us, in times like the present. I appeal to a free and enlightened community, to know if they intend to let their influence lie dormant. Shall we longer indulge in the cold and sleepy indifference which has hitherto characterized too many of us, and thereby entail on our posterity the chains of priestly domination, and the curse of living, as we do, trembling and divided, amidst the ties and blessings of civilization and religion? O friends, let us double our diligence in the promotion of a cause that we believe is in strict accordance with the Holy Scriptures. And let us never miss an opportunity to develope and give universality to, those principles that will ensure felicity to man and to society, in this mortal state. Yours truly,

SAMUEL J. HARRIS.

For the Methodist Protestant.  
LIBERALITY ENCOURAGED.

**Mr. Editor.**—There is nothing so valuable to mankind as the preaching of the gospel; and yet there is scarcely one thing among many professed Christians, so irksome, as the payment of the preachers. I have often remarked that men are less generous in affording even necessities to ministers, than to any other persons. They will spend many dollars for useless furniture, fashionable dress, splendid equipages, and extravagant living; whilst ten or twenty dollars, for the comfort of their minister, are thought to be most liberal donations. Some men, in good circumstances, think that four or five dollars a year is a great sum for the preaching of the gospel. There are a number of persons in all the Christian churches, who are able to contribute; and are quite liberal in other matters, *who pay not one cent for the Gospel!* I am glad, however, to know, that many of the members of our infant Zion properly appreciate the maxim, "that he who preaches the gospel, shall live by the gospel;" and who willingly deny themselves of some of the comforts of life, so that they may assist in paying the ambassadors of Jesus Christ, the support allowed them by the church; which all must agree is sufficiently small. Now, I cannot imagine how any individual can enjoy the good things of life (if he love the gospel,) whilst his faithful minister and his family are short of the very necessities of life. Such a man must not consider, or he could not be contented. Any man who can,

and does not pay his proportion for the support of the gospel, is unworthy of it, and will stand condemned at the bar of Jehovah. I have not now in view any particular case; but for more than twenty years past, I have observed in most of the churches, with which I have been acquainted, a backwardness in contributing for the support of the ministry. The dancing master, the music master, the tailor, the mantua maker, the milliner, the painter, the lawyer, the physician, the merchant, the shoe-maker, and other mechanics, are cheerfully and liberally remunerated for their services; but the minister goes unpaid, and often is depressed by the suffering condition of his wife and little ones. I trust that our church will bring about a reform in this thing, and that we shall punctually pay to our itinerant preachers the small allowance made them by our discipline, including the necessary support of their families. The writer of these few remarks is not, and it is probable never will be, an itinerant preacher; and therefore he writes with the more freedom upon the subject. We should not only remember the preachers stationed immediately among us; but should remember the Presidents of our Districts, and our brethren who labour on circuits unable to support them. The money spent by us in the useless practice of chewing tobacco, smoking, snuffing, drinking ardent spirits, wines, and malt liquors; and in conforming to the foolish fashions of the world, would more than support our whole ministry, and keep in repair our churches. If these things be true, can we refuse to be liberal to these laborious men, who have left all to preach Christ crucified? It will be found that poor men and those in moderate circumstances, are more liberal than the rich, when we consider their means. He that giveth to the poor, whether he be a minister or not, lendeth to the Lord, who will always become a liberal and beneficent paymaster.

H. B. P.

### MEDITATIONS.

For the Methodist Protestant.  
Amidst that mass of interesting and momentous subjects, which crowd upon the reflecting mind, at this period of expanding light and knowledge, it is with difficulty that we can *single out* a topic for discussion. I have ever believed that metaphysical disquisitions, or speculations, upon points which stand no way connected with our present or eternal happiness, were not only useless, but pernicious; inasmuch as they necessarily abstracted the mind from the contemplation of such subjects as were intimately and irrevocably blended with our dearest interests. But, while we should carefully avoid the mazes of difficulty, and uncertainty, into which such speculations will inevitably lead us, we are not to close our eyes upon the light, which the history of the times, and the progress of science are throwing upon our path.

We live in an age of wonders! And although it is said that the day of miracles has passed, yet are there mighty changes taking place throughout the world, which, if not accomplished by any visible interference of Divine Providence, still, in the magnitude of their consequences, mock at conjecture, and defy calculation.

The light and splendor of that reason, which was breathed into man in the morning of his existence, and which, by his subsequent transgression, became dim and clouded—seems to be returning in its original glory. Science is

advancing with giant strides to the goal of perfection in all the various arts. Philosophy is dissipating the mists with which ignorance had shrouded the natural world, and the glorious light of the Gospel is diffusing its heavenly radiance throughout the moral universe. Bigotry, superstition and prejudice, those impenetrable barriers to all that is excellent, are rapidly disappearing, and an era of brighter, and better things seems to be dawning upon the world.—Christians appear to be waking up to the true spirit of that peaceful Gospel, which they have professed to follow—and casting aside the petty distinctions of names and sects, are uniting in the great work of saving man.

How should the contemplation of these things warm our hearts with gratitude, and love, to that Almighty Being, under whose controlling power all these mighty changes have been brought to pass! Oh that we may be found richly imbued with the spirit of the age; and consecrating the time and talents with which God has blessed us, to the wider, and still wider spread of these heavenly principles! I know not whether this be the ushering in of that millennial morn, for which all Christendom is looking; but of one thing I am certain, that it is a period of unexampled light, and transcendent privileges; and in reference to past ages of darkness and difficulty, may we not with propriety adopt the language of an Apostle, and say—that "*the times of this ignorance God winked at—but now commands all men, every where to repent.*" How gross must be that darkness—how deep and appalling that infatuation, which, in defiance of this flood of gospel light, and in contempt of all the privileges which surround us, will still lead its unhappy victim onward in sin and folly until he sink into remediless ruin. May God have mercy on every such thoughtless soul, and convince him of his error before it is eternally too late.

Who can look abroad over the face of the world, and see the efforts that are making to meliorate the condition of man, to increase his comforts, and advance his happiness, and not feel his own heart swelling with the desire to aid in the heavenly work? But the Christian, while he rejoices in whatever adds to the happiness of his fellow creatures in this world—has yet a higher and nobler object in view. His efforts are not confined to the narrow limits of this life, but look beyond the existence of this frail tenement, to the eternal happiness of the undying spirit. And while the sound of praise for *present blessings*, swells up to heaven's blue arch—and every mountain top echoes back the grateful note—upward upon that breeze is sent, the deep-felt aspirations of the soul, for that faith and purity of life, which shall entitle all who possess them, to peace and happiness beyond the grave. Happy is he who is thus occupied, with his thoughts and feelings heaven-directed—he passes through this life unmindful of the trials it may bring; regardless of its pleasures or its cares; and, counting all things as dross, so that he may win Christ, and be counted worthy to be admitted with Him to the realms of eternal bliss. Oh for that spirit of faith, which alone can enable us to realize this blessed state! Oh for that strong confidence which, fixing its strong grasp upon the promises of our Almighty Father, will soothe our souls to peace and teach us to "Bid earth roll—nor feel her idle whirl."

B. H. R.

The shortest and surest way to live with honour in the world, is to be in reality what we would appear to be.

*From the Methodist Correspondent.*

"Take back the bowl—take back the bowl—  
Reserve it for polluted lips:—  
I would not bow a stainless soul,  
Beneath its dark and foul eclipse."

—WHITTIER.

*Intemperance* occupies a conspicuous place in the long catalogue of evils which are prevalent in the earth. If humanity ever shudder, philanthropy mourn, or angels ever weep at the witness of scenes on this "nether world," it must be at the sight of a rational being bound with the galling fetters of *Drunkenness*.

The amount of misery entailed on the human family by the intemperate use of ardent spirits, is incalculably great. 'Tis that which desolates the social hearth—introduces feuds and discords in the domestic circle—fills our prisons with unhappy victims, and brings families to want and beggary. 'Tis this stream of pestilential waters, which inundates a large portion of the civilized world, and annually sweeps thousands down to premature graves. 'Tis this liquid fire which consumes the vitals of the votaries of Bacchus—dethrones reason, and leaves rational beings worse than blank leaves in human nature's volume. 'Tis this demon in disguise which deludes the sons of folly and sensual pleasure, and lulls them to sleep on the high steep of ruin and destruction. And 'tis the highway of *Intemperance* which leads to penury, shame, and pauperism, and down to the chambers of Death.

Christianity and philanthropy, in view of the destruction which follows "in the train of Protean drunkenness" weeping inquire, Is there no remedy beneath the canopy of heaven for this great evil?

Did the mighty host composed of those who have taken upon them the badges of Christianity, unitedly embark in the heavenly enterprize, an irresistible current of public sentiment could be turned against even the *temperate* use of ardent spirits, and when the next generation shall be called to act their part in the great drama of *Time*, this fair portion of God's heritage would present the happy spectacle of a great nation delivered from the evil of *Intemperance*, and the question would then be happily answered in the affirmative. If ever an enterprize were entered into, which God, angels and good men approved, it is the Temperance reformation. It should be no sectarian institution, nor confined to particular branches of the christian church, but it should be the common cause of all christians and philanthropists. The Calvanist who believes a portion of the human family will be saved—the Arminian, who believes all can be saved, and the Universalist, who believes all will be saved, can unite in this great cause, without promoting sectarianism, or exciting feelings of jealousy or prejudice.

It therefore well becomes all who are under special obligations to be "temperate in all things," to maintain the dignity of their high profession, and be examples worthy of imitation, that when the light of eternity shall shine on the circumstances of their eventful lives, they will see nothing to regret. ESSAYIST.

If we are conscious of the influence of any very powerful propensity, or aversion, it is a just ground of suspicion that we may be tempted to act unworthily; and it is a powerful admonition to watch our hearts narrowly on the side of that infirmity "which doth most easily beset us."

*From Hurwitz' Hebrew Tales.*

## LIBERALITY GROUNDED ON RELIGION, NOT TO BE CONQUERED BY REVERSE OF FORTUNE; EXEMPLIFIED IN ABEN-JUDAN.

A man's gift extendeth his possessions and leadeth him before the great.—Prov. xviii. 15.

Rabbi Eliezer, Rabbi Joshua, and Rabbi Akiba, travelled about annually in the land of Israel to collect money for the poor. Amongst their many and various contributors, none gave more liberally, nor with more cheerfulness, than Aben-judan, who was then in very affluent circumstances. Fortune, however, took a turn. A dreadful storm destroyed the fruits of his grounds; a raging pestilence swept away the greater part of his flocks and herds; and his extensive fields and vineyards became the prey of his greedy and inexorable creditors. Of all his vast possessions, nothing was left him but one small plot of ground. Such a sudden reverse of fortune was enough to depress any ordinary mind. But Aben-judan, on whose heart the divine precepts of his holy religion had been early and deeply imprinted, patiently submitted to his lot. "The Lord," said he, "gave, and the Lord has taken away;—let his name be praised forever." He diligently applied to cultivate the only field he had left, and by dint of great labour, and still greater frugality, he contrived to support himself and family decently; and was, notwithstanding his poverty, cheerful and contented. The year passed on. One evening as he was sitting at the door of his miserable hut, to rest from the labours of the day, he perceived the Rabbis coming at a distance. It was then, that his former greatness and his present deplorable condition at once rushed upon his mind; and he felt for the first time the pangs of poverty. "What was Aben-judan," exclaimed he, "and what is he now?"—Pensive and melancholy, he seated himself in a corner of his hut. His wife perceived the sudden change.

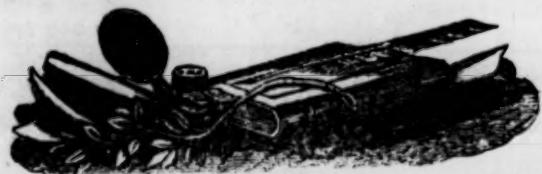
"What ails my beloved?" asked she, tenderly: "Art thou not well?—tell me, that I may administer to thy relief?" "Would to God it were in thy power—But the Lord alone can heal the wounds which he inflicts," replied the distressed man. "Dost thou remember the days of our prosperity when our corn fed the hungry—our fleece clothed the naked—and our oil and wine refreshed the drooping spirit of the afflicted. The orphans came around us and blessed us—and the widow's heart sang for joy. Then did we taste those heavenly pleasures which are the lot of the good and charitable. But now alas! we cannot relieve the fatherless, nor him who wants help; we are ourselves poor and wretched. Seest thou not yonder good men coming to make the charitable collection?—they will call—but what have we to give them?" "Do not repine, dear husband," rejoined his virtuous wife, "we have still one field left; suppose we sell half of it, and give the money for the use of the poor?" A beam of joy overspread the good man's countenance. He followed his wife's advice, sold half of the field, and when the collectors called, he gave them the money. They accepted it, and as they departed said to him, "May the Lord restore thee to thy former prosperity!" Aben-judan resumed his former spirits, and with it his wonted diligence. He went to plough the small lot of ground left him. As he was pursuing his work, the foot of the ox that drew the plough-share sunk into the ground, and the beast was maimed. In endeavoring to relieve the animal from its perilous situation, he saw something glittering in the hollow which the foot had made. This excited his attention:

he dug the hole deeper, and, to his great astonishment and no less joy, found an immense treasure concealed in the very spot. He took it home, removed from the wretched hovel in which he lived, into a very fine house; re-purchased the lands and possessions which his ancestors had left him, and which his former distress had obliged him to sell; and added greatly to them. Nor did he neglect the poor. He again became a father to the fatherless, and a blessing to the unfortunate. The time arrived, when the before-mentioned Rabbis came, as usual, to make their collection. Not finding their generous contributor in the place where he had resided the year before, they addressed themselves to some of the inhabitants of the village, and asked them whether they could tell them what had become of Aben-judan, and how he was? "Aben-judan," exclaimed they, "the good and generous Aben-judan! who is like him in riches, charity, and goodness? See you yonder flocks and herds? they belong to Aben-judan. Those vast fields, flourishing vineyards, and beautiful gardens? they belong to Aben-judan. Those fine buildings? they also belong to Aben-judan." Whilst they were thus discoursing, the good man happened to pass that way. The wise men greeted him, and asked how he did. "Masters," said he, "your prayers have produced plenty of fruit,—come to my house and partake of it. I will make up the deficiency of last year's subscription." They followed him to his house, where, after entertaining them nobly, he gave them a very handsome present for the poor. They accepted it, and taking out the subscription list of the preceding year, "See," said they to him—"though many exceeded thee in their donations, yet we have placed thee at the very top of the list, convinced that the smallness of thy gift at that time, arose from want of means—not from want of inclination. It is to men like thou art, that the wise king alluded when he said, "A man's gift extendeth his possessions, and leadeth him before the great." Prov. xviii. 16.

## "WO TO THEM THAT ARE AT EASE IN ZION."

The pious man, the true Christian, is described by the inspired writers as one who mourns for sin, who is engaged in spiritual warfare, who is fighting the good fight of faith; who crucifies the flesh with its affections and lusts; who is running the Christian race; who is engaged in subduing and mortifying his sinful propensities; who denies himself, takes up his cross daily, and follows Christ; who, as a pilgrim, a stranger, a traveller, is seeking another and a better country; who works out his salvation with fear and trembling. Now, is it possible that a man, who is doing all this, can live at ease in the sense of our text? A soldier in the field of battle at ease! a man running a race at ease! a traveller, toiling up a steep ascent, bearing his cross, at ease! a man crucifying sinful propensities, dear as a right hand or right eye, at ease! a man working out his salvation with fear and trembling, at ease! a man who hates and mourns for sin, loves God, and feels concerned for his perishing fellow creatures, at ease in a world lying in wickedness, where God is dishonored, Christ is dishonored, where immortal souls are perishing by millions, where so much is to be done, so much to be suffered, so much to be guarded against, and resisted, where death stands at the door, ready every moment to summon him to his great account! My friends, it is impossible.—Payson's Sermons.

## METHODIST PROTESTANT.



BALTIMORE:

FRIDAY, APRIL 6, 1832.

*"And the Lord said, Go out into the highways and hedges, and compel them to come in, that my house may be filled."*

How peculiarly appropriate to the Christian ministry at the present day, is the above command of the Redeemer. Millions of our fellow men are destitute of the light of the glorious Gospel in Heathen lands; they are worshipping the works of God for want of the knowledge of God. In Christendom, so called, there are millions more who never enter the courts of the Lord's house, whilst hundreds of thousands are, at best, but baptized infidels.

How shall the Gospel ever prove the "power of God to the salvation" of those who never frequent a Christian Temple—those who neither read nor hear the Gospel? Are they not indeed the "lost sheep," and ought they not to be sought out by the people of God, and particularly by the ministers of the Gospel? We hope that we shall not be met on this awfully momentous subject by the squeamishness of the fastidious, and told that it is "too humiliating to the Christian minister to go into the highways and hedges in this day of high refinement"—that "we now have more churches than are filled with hearers"—and that, "if the people will not go to ceiled churches to hear the gospel, that our ministers should not go beyond the altars of the well-built sanctuary to preach the glorious doctrines of salvation by grace, through faith in Christ Jesus." O no, we hope better things of those who have tasted of the good word of life,—of those who know the joys of pardoned sin. Deny thyself, and take up the cross, is the Redeemer's great command. Souls, for whom Jesus died, are thronging the road to everlasting perdition, although living in a land of Bibles and of Gospel ordinances. They have no inclination to visit the house of God; and perhaps they never will visit it, unless the preachers of the Gospel shall penetrate into their immediate vicinity, and publish in the highways, that this is the accepted time, and this is the day of salvation.

All sinners, where there are ministers, are expected, by our Redeemer, to be warned to flee from the wrath to come, by these heralds of His cross. But how are they to be warned in the present state of the Christian world, unless they hear the warning voice of the preacher? How shall those hear who will not come to our churches? Faith comes by hearing, and hearing by the word of God—but how shall those

hear, we repeat, who enter not our sanctuaries? Shall we take the awful responsibility of, indirectly at least, saying, "If you will not come to our churches to hear the word of life, you shall never enjoy that high and holy privilege! You may go all your life without hearing the gospel, and finally go down to the blackness of darkness forever!"

Our spirit is stirred within us on account of the pride of Christian members, and the luke-warmness of some Christian ministers, on this momentous subject. The pride, shall we call it, of the members cannot yield that the services of their minister "should stoop so low as to preach in the fields and highways;" "O, it is not respectable;" "It would be lowering the ministerial standard, and be too degrading to us as a people to tolerate, much less to urge and encourage our ministers to preach to the motley groups which would be assembled." "We cannot bear it." May our God have mercy on such. Jesus Christ said, "For the son of man is come to seek, and to save that which was lost." "I am not sent but to the *lost sheep* of the house of Israel." "But go rather to the lost sheep," &c.

We feel free to give it as our most sincere and deliberate opinion, that were the people, called Methodists, to return to the former humility, zeal, and holy effort, which characterized the fathers of Methodism, and, we may add, those of the Apostolic age, and which have shed a halo of imperishable glory around their venerable names, because of their instrumentality in calling millions from darkness to light, and from the power of Satan, unto God, that we should see glorious displays of the convicting and converting power of God in our congregations.

Where, O where, is the holy intrepidity now to be found, which marked the course of those of former times? We hope it shall be seen, to a glorious extent, in the ministry and membership of the Methodist Protestant Church. Yes, we hope that the fire of divine love is already burning in the bones of many of the preachers and members thereof. We trust in God we shall see the former, and good old practice of preaching in the highways and hedges, in town and country, resumed.

There are many, we trust, who are not ashamed of the Gospel of Christ, preached in those places—because they know it is the power of God unto salvation, as well to the bond, as the free, to the poor, as the rich.

☞ We would call the attention of our readers to Brother Springer's letter; particularly to his faithfulness in visiting from house to house. A practice too much neglected in modern times by ministers, and *too little solicited by the people of their charge generally*. Would to God that it were universal in all our circuits and stations! May it speedily become so!

For the Methodist Protestant.

THE LORD'S SUPPER.  
[Concluded.]

The commemoration of the sacrificial death of Christ, brings into view the most important considerations to which the mind of a Christian can be directed. The various subjects for contemplation connected with, and involved in the atonement made by the Lord Jesus Christ, are of such a heavenly and saving character, as to make it impossible for a pious man or woman to reflect upon them, without having the mind enlightened, the heart affected, and the life improved. In every instance, when we commemorate the death and passion of our dear Redeemer, it is our duty and privilege to dwell with prayerful attention on the numerous events, benefits, and corresponding obligations growing out of the unbounded mercy and goodness of God, in the ample provision he has made for the present and eternal salvation of a world of sinners lost; and to have our minds illuminated by the heavenly truths developed in the gospel, and our souls refreshed in waiting on God in this most precious means of grace. The sacrificial death of Christ has been the great absorbing subject of contemplation to the universe. Men and angels dwell upon it with admiration and astonishment; and it will be the theme of grateful adoration and praise through the ample rounds of eternity. Heaven's high arches will forever resound with the doxologies of the redeemed out of all nations and kindreds and peoples and tongues; "Unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, forever and ever."

The ancient worthies contemplated the redemption of the Messiah with becoming interest and corresponding hope. Adam viewed, through the vista of ages, as his own descendant and Saviour, the Son of the woman who should bruise the serpent's head. Abraham saw Christ's day in the promise, that in his seed all the nations of the earth should be blessed; and in the offering up of Isaac, was presented to his mind, in a figure, the vicarious sacrifice of Christ, his resurrection from the dead, and the increase of his kingdom. Moses beheld in the uplifted brazen serpent, the type of the crucified Saviour; and contemplated him in the prophet the Lord God would raise up for the people, to whom the ends of the earth might look and be saved. Every Priest that served at the altar, or entered the "most holy place," exhibited in the shed and sprinkled blood of sacrificed animals, the expressive types of that atoning blood poured out on Calvary for the redemption of the world. And the Prophets, with intense interest, looked forward to the advent of the Messiah who would bring in everlasting righteousness, and be to all nations the salvation of God;—of which salvation they inquired, searching diligently what the spirit of Christ, which was in them, did signify, when it testified beforehand of His sufferings and of the glory that should follow. Some of these received such clear views of the advent, character, sufferings, death, resurrection, and future glory of the Messiah, that they spake as though they had lived after the incarnation of the Son of God. "Unto us a child is born, unto us a Son is given; the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." But, "He is despised and rejected of men, a man of sorrows and acquainted with grief." "He is brought as a lamb to

the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." "The assembly of the wicked have enclosed me, they pierced my hands and my feet—I may tell all my bones; they look and stare upon me—they parted my garments among them, and cast lots for my vesture." "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." To the last, but not the least of the prophets, it was reserved to exclaim; "Behold the Lamb of God, who taketh away the sin of the world."

The birth of the Saviour excited the admiration of the heavenly host who announced the glad tidings to the shepherds of Bethlehem, and ushered in the advent of the Messiah with the heavenly anthem; "Glory to God in the highest, and on earth peace, good will towards men." The wise men of the east fell prostrate before him, and presented gifts; gold, and frankincense, and myrrh. And the venerable Simeon, who waited for the consolation of Israel, to whom it was revealed, that he should not see death before he should behold the Lord's Christ, took the infant Saviour up in his arms, blessed God, and said; "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." At the period of his baptism, the heavens were opened, and the spirit of God descended upon him, and lo, a voice from heaven cried; "This is my beloved Son, in whom I am well pleased." Heaven and earth appeared to rejoice at the introduction of the anointed one who should preach the gospel to the poor, heal the broken hearted, preach deliverance to the captives, and the acceptable year of the Lord; in whom the prophecies should meet their accomplishment; "He will come and save you; then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb shall sing—the wilderness and the solitary places shall be glad, and the desert shall blossom as the rose—and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." But in the awful hour when Christ on the cross cried, "It is finished," and dismissed his spirit, the heavens appeared to weep, the sun was darkened, the earth trembled, the rocks rent; and nature, clad in darkness, appeared to shudder at the sight of Jesus hanging lifeless on the cross. Truly, that was a period of mourning and dismay. The heart-broken mother weeps at the foot of the cross, and the terrified disciples are overwhelmed with apprehension and grief: even his enemies, amid the terror of the scene, are heard to exclaim; "Surely this was the Son of God."

But it was impossible for death to hold the Saviour. On the morning of the third day the bands of death are loosed; the sealed sepulchre is broken; for the angel of the Lord, whose countenance was like lightning and his raiment white as snow, descended from heaven, and rolled back the stone from the door, and said to the weeping women who came to mourn around the tomb, "he is RISEN" as he said, come see the place where the Lord lay; and go quickly and tell his disciples, that he has risen from the

dead, and behold he goeth before you into Galilee." But the triumphs of the resurrection had not ceased here. After remaining with his disciples forty days, and giving them many infallible proofs of his resurrection, "Jesus led them forth as far as Bethany, and he lifted up his hands and blessed them—and while he blessed them, he was parted from them, and carried up into heaven—and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, who said; Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up into heaven, will so come in like manner as ye have seen him go into heaven." And hence said John; "Behold he cometh with clouds, and every eye shall see him, and they also who pierced him; and all the kindreds of the earth shall wail because of him." But unto the righteous shall he say; "Come ye blessed of my Father and inherit eternal life."

Since the crucifixion, resurrection and ascension of our Lord and Saviour Jesus Christ, all eyes have been turned back upon those interesting events, and forward to the accomplishment of the declarations and promises of Almighty God. The constant theme of all the Apostles, in every sermon, was; *Christ crucified—Christ risen again from the dead—Christ the wisdom of God, and the power of God to every one that believeth—and Christ the judge of quick and dead; "the Alpha and Omega, the beginning and the end; which is, and which was, and which is to come, the Almighty."* For the truth as it is in Jesus, the martyrs burnt and bled. Every evangelical minister of the gospel to the present hour has cried; behold! behold the Lamb! And all who have believed in the name, and fallen asleep in Jesus, rest in hope of a glorious resurrection, and a blessed enjoyment of God in heaven, through the atonement and resurrection of the Lord Jesus Christ.

In the sacrificial death of Christ, we who now live and believe in him, see, in the most striking manner, the enormity and heinous character of sin; nothing short of the shed blood of Christ was sufficient to remove its guilt. In this sacrifice we have an exhibition of the great love of God to the human family; "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, might not perish but have everlasting life." In his voluntary acts and sufferings, we have ample evidence of the great love wherewith Christ loved us and gave himself for us. "Greater love hath no man than this, that a man lay down his life for his friends." Do we admire a Washington? We do. He risked his life for his country and his friends; but Jesus Christ died for the world and for his enemies; "for, while we were yet sinners, Christ died for us." In this offering we have a proof of the universality of the redemption; "For Christ, by the grace of God, tasted death for every man—and became a propitiation for the sins of the whole world."

And in the resurrection of Christ from the dead, we have a well founded hope of immortality for the body, and eternal life for the soul. Hence we may, when contemplating this great subject, exclaim with the Apostle: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in the heavens for

those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

When we celebrate the Lord's Supper, the contemplation of the unbounded love of God to the world, and the great love of Christ to the souls of men; his laborious life, his unspeakable sufferings, his painful death, his glorious resurrection, his continual intercession, should penetrate every heart, wind up all our affections to heaven, and prompt each one to dedicate his soul and body anew to the service of the living and true God. We should remember, that this feast was of Christ's own appointment, that it was instituted on the eve of his passion, and that, therefore, the command, "do this in remembrance of me," must be viewed as his dying injunction to all his believing followers. Coldness and indifference, therefore, on those occasions would be criminal, and sure marks of an unbelieving and ungrateful heart. The act of commemoration calls on us for the exercise of all the finer feelings of the human soul; and invites to the discharge of all the duties of a grateful mind and pious life. On those occasions, as in the use of every other means of grace, we have the assurance that grace will be communicated by the immediate influences of God's Spirit. Although the Lord's body is not present, yet Christ is present in spirit, and waits to be gracious to every believing, seeking, praying soul. He sees who of his professed followers surround his table, and who turn their backs upon his ordinance. He sees the grateful emotions of the hearts of those who, in this means of grace, labour to hold communion with the Father and with his Son Jesus Christ; and he sees the indifference and apathy of the mere formalist whose heart enters not fully into the contemplation of these things. He hears the prayer of faith, put up by the believer and the penitent, and breaks the bread of life to every humble, prayerful soul. True solemnity, fervent prayer, vigorous faith, sincere gratitude, genuine benevolence, and unreserved dedication of soul and body, should characterize the devotions of every communicant in his approaches to the Lord's table. Thus shall we worthily and profitably keep this feast, and bear our testimony to the truth as it is in Jesus.

AMICUS.

#### SPIRITUAL ENJOYMENT.

In our pursuit of the things of this world, we usually prevent enjoyment by expectation. We anticipate our own happiness, and eat out the heart and sweetness of worldly pleasures by delightful forethoughts of them; so that when we come to possess them they do not answer the expectation, nor satisfy the desires which were raised about them, and they vanish into nothing. But the things which are above are so great, so solid, so durable, so glorious, that we cannot raise our thoughts to an equal height with them. We cannot enlarge our desires beyond a possibility of satisfaction. Our hearts are greater than the world, but God is greater than our hearts, and the happiness which he hath laid up for us is like himself, incomprehensibly great and glorious. Let the thoughts of this raise us above the world, and inspire us with greater thoughts and designs than the care and concerns of this present life.

Ignorance and uncertainty respecting the termination of our misery, are bitter ingredients in the cup of affliction,

## METHODIST PROTESTANT.

For the Methodist Protestant.  
THE HOUSE OF GOD,  
IRREVERENT CONDUCT THEREIN.  
(No. iv.)

Justly censurable as we consider the practices referred to in our last, we should, nevertheless, rejoice to know, that the charge of *irreverent* conduct in the house of God, was not sustainable from other considerations; and it would certainly afford us pleasure to dismiss the farther examination of this subject, in order that our meditations might flow through channels more congenial with our feelings. But, having taken up the pen with a view, as far as in our power lies, to expose conduct of this character, we do not feel at liberty to lay it down, without having called the attention of the reader to a thought or two more, which, as we conceive, may with propriety be placed under the caption standing at the head of the present number also.

It has sometimes fallen to our lot to be so situated, as to witness the untiring eye of an attentive congregation fixed upon the sacred desk, while the legate of the skies, acting under the high commission he holds, proclaims the "unsearchable riches of Christ." To us, such a scene as this, is one of the most interesting spectacles we expect to behold, until, with the assembled universe, we shall stand before the Judge of quick and dead, to hear the soul-transporing invitation "come, ye blessed,"—or the horrific denunciation, "depart, ye cursed." Under such circumstances as we have just adverted to in the house of God, how consummately ridiculous to see an individual here, and another yonder, with their heads rolling from shoulder to shoulder, or thrown back against some convenient supporter, with eyes closed and mouth extended, thereby rendering themselves a complete object of disgust, to all whose eye shall chance to light upon them;—while a third, though unwilling to render himself thus disgusting in the eyes of a fellow mortal, by acting up to the very life the character just described, nevertheless, becomes equally culpable in the sight of God, by reclining his head upon the back of a convenient seat; while every thing like spiritual sensation in each case supposed, is under the supreme control of

"Tired nature's sweet restorer, balmy sleep."

Now, of all the conduct practised, by those who frequent the house of the Lord, while there, none is so entirely out of place, as the habit of *sleeping* during the worship of the Most High; and yet, strange indeed, that it should be so frequently indulged in. Would to God, we could say that professors of religion were not chargeable in this thing. We cannot. Matter of fact would stamp untruth upon such an assertion. We do not wish to be understood, however, as passing an indiscriminate sentence of condemnation upon those who may perchance be found sleeping away the precious minutes allotted to the worship of God. No, by no means. Allowances ought and must be made for the infirmities of human nature—the labor and fatigue that may have been previously undergone,—and the loss, from justifiable causes, of necessary rest. But after having made a proper estimation for the operation of these causes, and we do not think that many cases will require this, it is distressing to see the number of persons who *habitually* indulge in the practice of *sleeping*, during divine service. And why we ask is this so? Is it because the solemn services of God's house, are not calculated to enlist the warmest feelings of the soul therein? This cannot be. Is it because the gospel contains noth-

ing in which man is not eternally interested?—Far from it. The only answer that we can give is simply this: It is because the scenes transacted in the house of God, fail to have that immediate and direct influence upon the mind they ought, and must have, in order to keep it in action. All who have paid any attention to the operations of the mind must know, that so long as it is kept actively employed, no matter from what cause, just so long does man seek in vain to give "sleep to his eyes, or slumber to his eye lids." And where does the censure fall for this failure of divine things, to bring the intellectual powers to the proper discharge of their functions, in the work of man's salvation? Is it upon God? None will dare affirm this; for "He will have all men to be saved, and come to the knowledge of the truth." Is it upon the holy Spirit? Let the tongue of that man cleave to the roof of his mouth, who would thus blaspheme the Holy Ghost. Although "the flesh is weak"—yet "the spirit indeed is willing"—yea, it "helpeth our infirmities." Remember, slumbering—sleeping brother, whoever thou art, that whatsoever of criminality attaches to this state of things, it is attributable to thyself alone.—When then, this insidious enemy shall commence his attack upon the humble worshipper, let him at once prepare for resistance to the utmost of his power; let every nerve be braced—let the mind be fixed upon the object of worship, and let the fervent aspirations of the soul ascend the holy hill of the Lord, in the exercise of faith, and the victory shall be speedy, certain and complete; so shall this *irreverent* practice be forever banished from the house of God.—Much more might be said upon this point. It is not thought necessary to do so. We therefore dismiss the subject, with this request, that those who are immediately interested, will supply by their reflections, what might seem to be an omission on our part.

We ask the indulgence of the reader a moment longer, while we proceed to lay before him another matter for his consideration; though perhaps not quite so disgusting in appearance, or criminal in its nature.

Nothing is more common than for a congregation at the conclusion of the religious exercises, as soon as they arise from their knees, if having knelt at all, or having risen, are waiting to hear the benediction pronounced, the moment it is done, with an air of unconcern apparently, that would better suit a theatre or any other place than the house of God, are seen placing their hats upon their heads, before having advanced, in many instances, one step from the spot occupied for their devotional exercises. Now, is this becoming the house of God? Is it respectful to the God we seek to worship? If an answer be given to these questions with christian candor, we can have no difficulty in deciding what it will be. What, shall we be guilty of conduct in the house of God, that we would not in our social intercourse with one another? As friend with friend, we spend the social hour, and when about to retire, do we rise from our seat and the first preparation we make towards departure, place our hats upon our heads? No such thing. The universal usages of polite society forbid such conduct, and it is not practised. And shall we be less respectful towards God, our best friend, than toward an *earthly* friend, however dear? Shall we only in the house of God violate an established rule of politeness? Let all those who practice the conduct we censure, answer these questions as in the immediate presence of that God, who is jealous of his glory.

But however reprehensible we may consider this conduct in those who lay no claim to religious character, it is more so in those who profess to be the disciples of our Lord Jesus Christ, but most of all in a minister of the Sanctuary, and more especially, if doing so before having left the sacred desk, as was observed by the writer, not long since in the church at —.

Such conduct as this, in those who have not the fear of God before their eyes, we should suppose might readily be accounted for, in the absence of experimental religion; but how shall we account for it in those who say "the Lord is the portion of mine inheritance;" and upon what ground shall we acquit them for such *irreverence* in the house of God? These are questions which we sincerely hope will be duly considered by those to whom they are applicable; and if upon a careful examination of the subject it shall appear that the rebuke we have aimed to give is well founded, then let all, at least, those who name the name of Christ, shew by their example, that they are determined to maintain a proper regard for the dignity of the house of God, by continuing their heads uncovered, until having reached the door thereof; and we will, moreover, indulge the hope, that it shall never be in the power of any man either friend or foe to the cause of christianity to record the fact, that a minister of the Methodist Protestant Church was seen with his hat upon his head, whilst retiring from the sacred desk. Never shall we forget the well timed reproof of an elderly servant of Jesus Christ, some twenty years ago, for covering our head before having reached the door of the house of God. This friendly rebuke, administered in the days of youthful christianity, had an immediate effect—it has exerted a salutary influence ever since, and the experience of years has contributed to fix the conviction in our mind, of the great *impropriety* not to say the *irreverence* of this practice. We think we have heard of those, who, such was the profound reverence they entertained for the house of God, that immediately upon entering therein, whether for worship or not, uncovered their heads, and so continued until having retired therefrom. Reader, "go, and do thou likewise."

SIMEON.

*District of Columbia, March, 1832.*

*From the New York Observer.*

REMINISCENCES OF A CLERGYMAN—NO. 9.

A DEATH BED SCENE.

In the life of a pastor pleasures and pains are intermingled in strange degrees. To witness the triumphant success of the preached Gospel—to see the excellency of that Gospel exemplified in the blameless lives and peaceful deaths of the children of God, is of itself encouragement sufficient to sustain a pastor amid multiplied labors and intense trials. But ah, the reverse! To witness the dying struggles of one from whom hope and peace have fled forever, in consequence of a steady and wilful rejection of the terms of salvation—how sad, how sickening to the heart!

Miss — was one of those with whom I had in pastoral visitations frequently labored, endeavoring to convince her of the danger of delay in the great concerns of the soul, of the indescribable importance of securing in health those religious comforts, which are so often sought in vain in the hour of sickness and pain. She would listen with respect, but then the dream of life was so pleasant to her fancy, she chose rather to indulge it than to awake to the sober realities of her condition. Arguments however

weighty, persuasions however tender, warnings however terrific, were alike disregarded, or if regarded, soon forgotten. The current of life flowed smoothly and gaily on; nor did the thought seem to enter her mind that it would encounter any thing to disturb the serenity of its progress. It was not that she participated to much extent in the amusements and follies which lead away the young, but there was in her case a deplorable insensibility to the high and urgent claims of religion. But the hour of reckoning at length came. The next visit was not to Adeline in health and high spirits, but to Adeline in sickness and distress. Her parents stood by her bed-side in deep solicitude, watching the progress of the disease and the restlessness of its victim. Conviction for sin had now taken the place of unconcern. In the light of a near approach to eternity, the things of time seemed trifling indeed. "What must I do to be saved?" was now the engrossing question.—"You see," said I, "Adeline, in your present situation the reason why I have been so anxious that you would become a Christian in health.—That which once seemed to you a disagreeable importunity, you now perceive did not equal the urgency of your case. Is there not reason for what I have said?" "Oh yes," she replied, "I have neglected my soul. I have done wrong in deferring repentance to this hour." She however conversed but little. I thought, too, I distinguished a latent hope of recovery, which served to quiet the rising agitations of her soul. I prayed with her and she seemed to join with some earnestness in the prayer. I felt that perhaps her work for eternity would be accomplished in a short time, and that whatever I had to do for this soul, must be done quickly and fully. It was not long before her disorder assumed a more threatening aspect, and as death approached, her fears were roused to a most affecting height, her cries for mercy filled her dying chamber, and that parting breath, which might have sung the praises of redeeming love, was still vainly imploring in its last gasp, the slighted favor of God! She died without hope. It is therefore no fanciful picture which the preacher or the poet draws, when he warns the living to repent by the terrors of those scenes which have hung over the last moments of the dead.

#### THE CHURCH.

The Church of Christ is the ground of the truth—the depository of mercy—the dispenser of grace—the ark of safety—the company of the faithful—the only hope of a perishing world. In the Church, human character is elevated—human affections are purified—human hopes are inspired—human fears dissipated. In it, men are raised from the death of sin—made a little lower than the angels—translated into the glorious liberty of the children of God.

For the church, martyrs shed their blood—the Son of God died for it—angels minister to it—Christ, by his word and ministers, edifies it—feeds it, with his body broken—cleanses it, with his precious blood. A pillar of cloud overshadows and defends it—a pillar of fire illuminates and directs its path—the divine presence dwells in it—divine glory rests upon it—the Church of the living God, the Holy Spirit sanctifies, animates, comforts, and preserves.

Militant and triumphant, the Church embraces the saints of all ages—it connects earth and heaven—through it descends blessings of pardon and grace—in it redeemed spirits ascend to the paradise of God.

To the Church are the promises of God made, and the gates of hell shall not prevail against it. Governments, laws, literature, science, every thing earthly shall perish—but the Church, from amidst melting elements and a dissolving world, rising aloft, unconsumed and immortal, shall ascend to the third heaven, and be for ever with the Lord.

Since such is this spiritual household, all glorious and divine, who will not say—Church of my affections—my interests, my hopes! Let my right hand forget her cunning, if I prefer not its prosperity to my chief joy! For its universal extension, let me labor—in its service, let my life be expended—for its sake, let me die! Its Saviour died for me—for me, may he intercede; me may its Holy Spirit sanctify—in its bosom, let me expire! When the world is wrapped in flames, let me be encompassed by its walls of salvation—throughout eternity, let me abide in its dwellings of love!—*Episcopal Watchman.*

*From the New England Christian Herald.*

#### THE CHRISTIAN'S JOY.

The holy joy, the celestial delight, of those who fear God, and worship Him in integrity and purity of life, are solid and lasting, they take root in the very bottom of their hearts, enter into their very joints and marrow, and are dispersed all over the inward parts. Neither gibbets nor wheels, or the most cruel torments ever invented, are able to pluck this joy from them. It comforts the soul in the midst of its greatest agonies, and causes the broken bones to rejoice. Those who apply themselves with their hearts to the fear and service of God, find that his yoke is easy and his burden is light.—They take pleasure in the ways of righteousness and run with a holy earnestness toward the prize of their spiritual calling. The more they drink of the waters of Siloah, the more they thirst.—Their zeal is, as it were, an holy fire, that never is extinguished.

As the prophet Moses, after he had abode forty days and forty nights communing with God in his holy mountain, came down with a shining countenance, and the two tables of the law in his hands, so a christian soul, that has been lifted up to God in fervent prayer, and has been conversing with Him in devout meditation, cannot hide its heavenly joys, and unspeakable delights, but burns with an earnest desire to glorify God, and to please him in every thing.

The finger of God which has planted in his soul the fear of his holy name, shall banish all other fear. He is like Mount Zion which cannot be removed. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

In the midst of the greatest dangers, and the most violent tempests, he says with David: 'The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid? Thou, O Lord, art a shield for me; my glory, and the lifter up of my head. I laid me down and slept; I waked, for the Lord sustained me. I will not be afraid of ten thousand people, that have set themselves against me, round about. Though a host encamp against me, my heart shall not fear.'

He finishes his course with holy joy, and triumphantly rises, to dwell forever with his God.

#### THE SUN OF RIGHTEOUSNESS.

As all the candles in the world cannot make a day when the sun is set, so all the comforts in the universe cannot cheer the heart of a believer in the absence of the Sun of Righteousness.

A holy soul is like the flower that opens and shuts with the sun; if the Saviour shine upon it, it opens; but if he withdraw the cheering light of his countenance, it closes itself and droops.

#### OBITUARY.

*For the Methodist Protestant.*

Departed this life on the 12th inst. in this city, EZEKIEL HALL, in the 58th year of his age. He was born on the Eastern Shore of Maryland, December 2, 1774. On the 3d day of November, 1796, he was married to Miss Elizabeth Hammond, and settled in Baltimore. From this connexion resulted a degree of conjugal felicity seldom equalled, and never surpassed. The fruit of this union was twelve children, eight of whom, with their widowed mother, are left to deplore their irreparable loss. He embraced religion in the year 1800, joined the Methodist Episcopal Church, and soon after was appointed to take charge of a class. In 1806 he removed to the Western Country and settled in this city. The friends of Methodism here, at that time, were few and evil spoken of. He united himself with them, sustained their cause, so that his house was called the preacher's INN, where he and his beloved wife left nothing undone to relieve the wants, and alleviate the sorrows, which at that time were inseparable from an itinerant life. By his exertions, chiefly, the stone meeting house which was then under roof, was finished and rendered comfortable as a place of divine worship. Soon after his arrival here, he was appointed class leader; an office he continued to fill (and principally to the same class) to the date of his last sickness. He was one of the trustees of the church, and latterly steward for the poor; the duties of which he discharged in a manner creditable to himself, and with singular advantage to the whole body. When the question of representation arose, like a true born son of America, he was found on the side of liberal principles; the result of which was that with nine lay members and four local preachers, (for this, and for no other cause,) he was expelled from that church, of which, under Divine Providence, he had been both the support and ornament. It was a severe trial, but his duty was plain, the cross was heavy, but he took it up. He believed the cause of representation to be the cause of liberty, of righteousness, and of God, and although his heart bled, his determination was unalterable. But he was not forsaken, his friends went with him and a church was formed, now numbering more than four hundred members. He was taken with his last sickness on the 14th of last October, after which he left his room but once to the day of his death. His affliction was sustained without a murmur, his confidence in his God was unshaken, and his hopes of future happiness firm and constant. The language of praise and of prayer he never ceased to utter, so long as the organs of an afflicted body were able to obey the happy but encumbered spirit. He is gone—but he yet lives in the affections of his friends; the sweet remembrance of his excellencies soothes the sorrows of an afflicted family, and points to a state of happiness unsading as the fair fields of paradise, and durable as the Throne of the Eternal.

Our beloved Brother, Asa Shinn, delivered a discourse on the occasion of his death, from Rev. 14th chap. and 13th verse, to a numerous and an attentive congregation.

JOHN HOUGHTON.

Cincinnati, March 24, 1832.

## METHODIST PROTESTANT.



## POETRY.

## THE SABBATH DAY.

How sweetly shines this Sabbath morn!  
What healing to the soul it brings!  
No sounds upon the air are borne,  
Save gentle Nature's whisperings.  
  
The swallow skimming o'er the grave,  
The loosened cattle loitering round;  
The hymning grove, the journeying stream,  
Alone disturb the calm profound.  
  
O'er the high vault of stainless blue  
Light snowy fleeces float serene,  
Like hovering spirits, pleased to view  
The stillness of the Sabbath scene.  
  
Labour, retired in cottage nook,  
Withdraws to solemn thoughts awhile,  
And leans him on the sacred Book  
That strengthens for his weekly toil.  
  
E'en wanton Leisure, burthened oft,  
'Mid toys and trifles, which to choose,  
Receives in peace the summons soft,  
On higher, holier themes to muse.  
  
Tears, that have flowed for wrong or guile,  
Thoughts, rudely jarred or sorely wrought,  
The week-day's cares, the week-day's toil,  
On Sabbath's bosom are forgot.

## THY WILL BE DONE.

If thou shouldst bow my head with grief,  
Be thou my refuge, O! my God;  
Teach me in Thee to seek relief,  
When sorrow shall my day's o'ercloud:  
The heart that bleeds, thou wilt not break,  
The heart that mourns its day-star gone;  
Thou gav'st, and thou canst also take;  
O! may I say—"Thy will be done."  
  
If I have loved this earth too well,  
My thoughts from thee and heaven have wean'd,  
And made me here content to dwell,  
And on an earthly love have lean'd:  
Cause me to feel how frail the stay,  
When earthly hopes and joys are flown;  
And chast'ning, teach a child of clay,  
Meekly to say—"Thy will be done!"  
  
O! thou who cam'st each wo to heal,  
And those of contrite heart to save,  
To thee ascend my soul's appeal!  
That I may such su'mission have,  
As, when this troubled life shall close,  
And all the griefs I've ever known;  
When death shall come to give repose,  
E'en then to say—"Thy will be done!"

## STANZAS.

BY MONTGOMERY.

Friend after friend departs;  
Who hath not lost a friend?  
There is no union here of hearts  
That finds not here an end,  
Where this frail world our final rest,  
Living or dying none were blest.  
  
Beyond the flight of time—  
Beyond the reign of death—  
There surely is some blessed clime  
Where life is not a breath;  
Nor life's affections transient fire,  
whose sparks fly upwards and expire!  
  
There is a world above,  
Where parting is unknown;  
A long eternity of love  
Formed for the good alone;  
And faith beholds the dying here  
Translated to that glorious sphere!

Thus star by star declines,  
Till all are passed away:  
As morning high and higher shines  
To pure and perfect day:  
Nor sink those stars in empty night,  
But hide themselves in Heaven's own light.

## INTELLIGENCE.

"No great loss without some small Gain."—The prevalence of the Cholera in England has given a new impulse to the cause of Temperance in that country: it being a well ascertained fact that this terrible disease traces out a drunkard with about as sure a scent as a bloodhound the object of its pursuit. It is indeed a melancholy remedy for intemperance; yet if Providence sees fit thus to purify the moral elements of society, who shall dare to complain? Let rum-drinkers in America take warning, while yet the curse is a stranger to our shores.

The Fourth Annual Report of the Board of Directors of the Boston Seaman's Friend Society, states that the number of Seamen belonging to the United States, estimated with as much accuracy as was possible, is 102,000—of whom there are in the foreign trade, 50,000; in the coasting trade, in vessels of nearly or over 100 tons burthen, 25,000; in coasting vessels, of less than 50 tons burthen, 5,000; and in the cod fishery, 10,000; in the whale fishery, 5,000; in the steam vessels, 1,000; in the United States Navy, 6,000.

*London and Birmingham Railway.*—This bill was brought into the House of Commons on Monday night, (Feb. 21,) and read a first time. In this work we understand that upwards of 19,000 shares of 100*l* each were taken, amounting to the sum of 1,900,000*l*; whereas, the estimate for completing the railway in the most effectual manner, is only 2,400,456*l*.—*Liverpool paper.*

Mr. McMullan, lately naturalist in the university of Alabama, has sailed in the brig Henry Bennett, from the port of Boston for Havana. He has taken with him 200 species of birds, of the island of Java, East Indies, 150 species procured in Alabama, Intending to commence a Museum of Natural Science in Havana, and to make discoveries in Zcol•gy in the West Indies.

The British navy consists of 133 vessels, mounting 3549 guns, exclusive of yachts, steam packets, tenders and vessels employed in the revenue service. The amount appropriated by Parliament, for 1831, was \$26,065,248.

*TIGHT LACING.*—A lamentable instance of the dangerous consequences of tight lacing took place recently in England. A young woman of the name of King, the daughter of a respectable tradesman in the neighborhood, attended Claremont Chapel, where she had been in the habit of officiating as teacher in the Sunday School. Shortly afterwards, she complained of indisposition, and on being led into the yard for the benefit of the fresh air, she fell down in a state of insensibility. An attempt was made to give her relief by cutting open her stays, which were found to be very tightly laced, and medical aid was also procured, but she expired almost immediately. An inquest was held, when the surgeon, who opened the body, stated that the heart was considerably enlarged, and that the liver was twice the usual size; he at the same time gave it as his opinion, that death was hastened by the extraordinary compression to which the vital functions had been subjected by tight lacing. The Jury expressed themselves of the same opinion, and returned a verdict of "death by the visitation of God."

## SURGICAL OPERATION.

We understand that a tumor or wen of two feet in circumference, and weighing, after its removal, four pounds four ounces, was successfully dissected yesterday from the right shoulder blade of one of the inmates of the House of Industry, by Dr. John C. Howard, physician and surgeon of that institution. The patient ate a hearty meal after the operation.—*Boston Centinel.*

The Boston and Worcester Rail-road is to be undertaken speedily. The company have adopted the acts of the Massachusetts Legislature as a part of their charter.

*Fires at Boston.*—An old chest in the loft of the salt store of Mr. Blake, on Long Wharf, Boston, was set on fire on Wednesday afternoon by some unknown person. A hole was burnt in the roof, but the fire was extinguished without causing further damage.

## BUSINESS DEPARTMENT.

Remittances received on account of this Volume. viz:

Richard Shipley. By William Collier, for Thomas Marriott, A. Linthicum, sen'r, and Humphrey Dorsey. Francis Coates, Philip Jones, Jacob Daley. By Alexander Allbright, for Peter Foust, and Alexander Robbins. Samuel Guest, A. McLaughlin, Josiah Bostwick. By John McCormick, for himself and Jesse Geyer. By Josiah Varden, for W. H. Haywood. Mrs. Beale Israel.

Remittances on account of First Volume, viz:

J. McElroy. By William Collier, for J. Mewherter, T. W. Hood, and William Etchison. J. Daley, Jacob Heald, Josiah Perrigo, for 1831 and 1832. John Murphy, Jacob Corley. By Josiah Varden, for Marcellus Keen, and Henry Lowe.

Receipts for Books—gratefully recorded.

George Makinson, per I. Webster,	\$25 00
J. Corley,	12 50
B. Burgess,	10 07
B. G. Burgess, jr., per B. Burgess,	7 50
Josiah Varden,	11 46
Eli Henkle,	10 00
W. Kesley,	5 00

## LETTERS RECEIVED.

M. Cogswell, S. Hoyt & Co. J. Forest, B. W. Johnson, E. Edwards, (papers sent,) J. F. Speight, T. L. Cox, Alexander Allbright, Gideon Davis, J. Haughton, J. Reynolds, A. McLaughlin, John Bullen, David Crall, Jacob Corley, and John McCormick, C. Hepinstall, W. Hill, David Ayres, Arthur Smith.

Books forwarded since the 12th number, to

Alexander Allbright, Rock Creek, N. C. one box, care of D'Arcy Paul, Petersburg, Va. Philip Ensinger, Harrisburg, Pa. one box. Samuel J. Harris, Williamsboro', N. C. one box. S. T. Feshman, Red House, Charlotte county, Va. one box, both care of D'Arcy Paul, Petersburg, Va. B. W. Johnson, care of S. S. Gillett, Madison, Indiana, one box.

## JOHN J. HARROD,

Has on hand,

A further supply of the very popular Camp-meeting Hymn and Spiritual Song Book, entitled "Harrod's Collection," is received and for sale at \$3 per dozen. The Methodist Protestant Church Hymn Book, in plain binding at \$4; in red gilt, \$6; in calf, extra gilt edges, \$15, morocco, with strap gilt on the edges, \$15 per dozen.

The Rev. John Wesley's Works, in 10 volumes octavo, bound, price \$12. No methodist who can spare the money ought to be without a copy of the works of the Father of Methodism—they would form a useful legacy—though dead yet Wesley continues to speak. Doddridge's Rise and Progress of Religion in the Soul, \$4, bound; Mrs. Rowe's Devout Exercises; Mason on Self-Knowledg; Clarke on the Promises, all excellent works, at \$3 per dozen, bound—thousands of these are annually sold in England and the U States.

The Academic Reader, in high repute, the fourth edition, for the past 12 months, is just going to press, price \$6 per dozen, bound and lettered. The introduction to do. with cuts, \$2 50 per dozen, is also very popular wherever it has been seen and used.

\* \* These Books are used in many of the most respectable Seminaries, and the recommendations are very numerous.

Remittances are desired ardently on account of the Books which have been forwarded to order. If each will do what he can in sales and remittances promptly, the Book Agent would be much assisted in his finances.

## TERMS.

Three Dollars for the year's subscription, if not paid by the first of July, or until the close of the year.

Two Dollars will be expected of all who pay at the time of ordering the paper, and will entitle the subscriber to receive the paper for the entire year. All new subscribers are required to pay at the time of subscribing.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.

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